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"Things That Cannot Be Shaken"

By Joseph Fort Newton

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TESTIMONY OF THE CHINESE AMBASSADOR TO WASHINGTON

"I have outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose.

"Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with the people as members of the local community. Neither hardships nor difficulties deter them.

"In the last half century troubles sometimes arose between them and the local people; but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and the people from other lands. For this reason they have manifested their readiness to receive and welcome them with open arms.

"Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries. As religious teachers they have made the Christian faith known to the millions of China who had not heard its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

When such a man's diplomatic reserve allows him to volunteer such testimony, we ought to be moved to our utmost efforts to complete the Men and Millions Movement and double our work in China.

MEN AND MILLIONS MOVEMENT

222 West Fourth Street

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Cincinnati, Ohio

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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What Is Religion Trying to Do?

THE WAR AIMS OF CHRISTIANITY HAVE OFTEN BEEN CONFUSED.

It took the nations of the world sometime to define the objectives of the world war. England resented the invasion of Belgium, the brave little land which had the densest population of all the countries of Europe and which, nevertheless, had not coveted the territory of any of the surrounding nations. America was moved at first by the consideration that if she did not participate in the world war, some belligerent nation might attack her. Gradually some big universal conceptions of the meaning of the war have been formulated and these have been given expression by President Wilson. We now believe that the war is being waged in behalf of the right of nations to live under democracy unmolested by strong militaristic nations.

How often has the absorbing interest of the Christianity of a period, its deepest enthusiasm, been directed toward some end which later appears of subordinate importance! There have been times when the church was chiefly concerned with getting ready for the end of the world, as some people profess still to be. This interest has given cover for neglecting missions or social service and the whole body of Christian duties. Yet most of us today are certain that getting ready for the end of the world is no serious part of our present duty.

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During the middle ages some people believed that the great task was to rescue the tomb of our Lord from the infidels. Just now the British army is besieging Jerusalem and airmen circle about the city, studying methods of taking it. This astonishing fact has aroused but little interest in our world. We are no longer Crusaders. We do not think the possession of holy places to be the chief desideratum of our religion.

Some have thought that the creation of a strong ecclesiastical organization is the chief thing in religion. The Pope of Rome has accumulated in his hands functions which make him something like the theocratic king of ancient Israel. The temporal power of that church has hindered its spiritual development, and its representatives in the courts of the nations have made it feared but not loved in many quarters of the world. Protestants, also, in some periods of their history, have allowed the church to eclipse Jesus Christ.

Some have thought the creation of a correct doctrinal system to be the great task of Christianity. An oriental communion calls itself the Orthodox church. This name is the monument of an age which considered the intellectual formulations of religion as of paramount importance. We do not despise the intellectual phases of Christianity when we assert that they are not interests which command our deepest loyalty.

No one who listened to Jesus could doubt for a

moment what cause it was to which he had dedicated his life. He talked of it all the time, and this cause aroused his audiences to the greatest enthusiasm. He had come to establish the Kingdom of God. He asserted that this kingdom would grow in the world like a grain of mustard seed or like the yeast in the woman's meal. It is of such importance that a man might well give up all for it, just as the man of old sold all to buy the goodly pearl.

The constitution of the kingdom which Christ proclaimed was the Golden Rule. Not negative but positive in its quality, it was the key with which to unlock the ethical and social problems of the world. Living as a symbol of this principle of life, Jesus urged in season the kindness of Christian fraternity.

Under his kingdom, human life took on a new value. It was not to be as cheap as, alas! it has been upon battle fields and in our modern industrial life; but it was to be considered sacred and beautiful, as being the creation of the Father. This regard for life does not stop at loving red men and yellow men and black men. It does not discriminate against the ignorant or even the wicked. Every human life is a challenge to our religious interest.

Paul would never have hesitated if he had been asked the dominant note in his ministry. He looked at religion in a more individualistic way than Jesus. The Kingdom man was to be studied and his personal needs met.

Paul said more than any other New Testament writer about the hideousness of sin. He catalogued sin. He analyzed it. He denounced it and hated it. His own life was lived in an atmosphere of struggle. He stood by the side of every sinner with sympathy and a desire to help.

His remedy for sin was faith in Christ. The gospel he preached was reconciliation to God through Christ. Thus the moral struggles of men who lived in an evil age were given a new significance by religion.

★ ★

Religion in our time has again begun to catch the universal note. We dream of a universal religion. A united church doing its work in the United States of the World would serve as a guarantee of peace and good-will among men. Once the kingdom of Christ is extended into the world, there will come a solution to our gravest problems.

Great religious leaders today are seeking to relate religion helpfully to all the other big life interests. It is a sorry thing to find religion hostile to anything which builds up life. The medieval scholars called theology the queen of the sciences. The modern Christian calls religion the queen of the great life interests.

EDITORIAL

THE BREAD OF SEVEN MILLION MEN

THE requests of our government now have a new authority, and when we are called upon to save food there is every reason for responding. We are told to use less wheat, sugar, fats and meats. Especially is there need of using every kind of grain in the most economical manner.

It is time for us to speak up, however, when we are asked to reduce the amount of bread given to the children, while the bread of seven million men goes down the throats of the "boozers" of America in the beer they drink. The distilleries have been closed, but the breweries are still running full blast and their waste of food supplies in the production of beer is a waste that should be stopped at once.

There is nothing to be said in support of this waste. The government evidently felt that public sentiment would not yet support the drastic application of the rules for the conservation of food supplies. The children have no votes, but the saloon bums have. Supported, however, by vigorous speech on the part of church people, the administration leaders will dare to go right on and do the thing which they already know is, from every point of view, good public policy.

Not only is beer a waste of perfectly good grain, representing as it does grain sufficient to nourish seven million fighting men, but the stuff now made from the grain breaks down public morale. As an efficiency measure it would be better to drop the grain in the center of the Atlantic, for if there were no beer the working efficiency in the mines and factories would be greatly increased. Strikes and disturbances arise from heated conversation among half-drunken men in the beer saloons. In the greatest emergency America has ever faced, we must go to our tasks at our best, with no handicaps like the alcohol habit.

HILLIS AND BARBARISM

NO pulpit has in recent years drawn the attention of the world to it as has that of the Rev. Newell Dwight Hillis of New York. He spoke a few days ago on the barbarism of the war policies of the Germans and he will continue this evidence in his sermons for several weeks.

Mr. Hillis was sent by the American Bankers' Association to visit the section of France which has been evacuated by the Germans the past year. He was permitted to carry a camera. He has brought back pictures and the diaries of German prisoners. Mr. Hillis places in his church the photographic and documentary evidence for each sermon and it is inspected by the congregation at the close of the service.

He has a picture of a baby nailed up by the side of a calf skin near which some facetious German soldier has written the German word, "Zwei," two. The stories of women killed by brutal lust, of children mangled and killed, and of every other sort of frightfulness is a terrible one.

Most of us, during the past year, have sought to explain reports of this sort as being of relatively infrequent occurrence, but it becomes increasingly clear that the military policy of the present government of Germany is to frighten the world into submission by

deeds worse than the hellish fury of Red Indians ever perpetrated in the early days of America's history.

We must wait for Mr. Hillis' full story. His pictures and documents must be submitted to every kind of criticism possible. If he has established his case, and few who know Dr. Hillis would think for a moment that he would undertake this task without succeeding, then America will find a new motive in her present war.

Meanwhile, there is dead silence among the German theologians and philosophers, who wrote us so many letters at the beginning of the war. Unless they repudiate the barbarous program of their nation, they can have but little influence on our attitude toward world problems.

CHURCH EXTENSION TO THE FRONT

SO many of our missionary and benevolent organizations have made fine records this year that we would like to see the Church Extension society share in the feast of good things. This society has been allotted a most unfortunate place on the calendar, for the presentation of the Church Extension cause comes in the early autumn before the work of the church is fully organized.

There is every reason to give this society cordial support. It has been admirably managed so that its funds have not only been safeguarded from loss, but they have been used with the greatest degree of efficiency in bringing to pass the results that the society is pledged to secure. The more money that goes to church extension, the more surely will the Disciples be builded permanently into the religious life of America.

The chief objective of this year's work is not to be lost sight of. We are seeking to build a mission house for immigrants in some big city. This will initiate a type of enterprise in which the Disciples must be interested for many a year to come. These immigrants, under present conditions, are not able to house their own religious work. We must rally to their help, and the Church Extension society is the organization to which has been given the task of building the mission houses. With a good many churches on the budget system, the present obligation is mostly a matter of sending in money that is already in hand. Many church officials are very careless about this and there are often small sums lying in local banks which could be set to doing Christian work at once and earning interest for the kingdom.

In other cases where the congregation takes the special offering, churches must act quickly and get their money to Kansas City before the month closes. It would be a shame to go to the convention this fall without a fine report from the Church Extension society.

WAR CHARITIES

IT is not strange that the war has produced a great crop of war charities. The American people feel that they ought to help in every way possible. It is just such a situation as this, however, which gives rise to many misdirected efforts and to some which are positively fraudulent.

A secular editor recently made an address on the war charities which he had studied. He claimed to have

found ninety-seven organizations with offices in New York, which purposed to cover the country with propaganda. These organizations were studied as to efficiency and honesty. Ten satisfied this editor that they were both honest and efficient. Twenty-seven others were probably honest but badly managed, for they paid as high as forty and fifty per cent to collectors for securing funds for their work. About sixty were regarded as positively fraudulent, their funds serving no other purpose than keeping alive a group of parasites who make a profession of studying the public sympathies.

This editor paid a high tribute to the Young Men's Christian Association. He believed heartily that no organization doing work has spent its money more carefully, nor has any secured better results in less time. These facts concerning the Young Men's Christian Association will not be forgotten after the war is over. This wonderful organization has brought pride to us all by the splendid way in which it has risen to the need. There will be more money for the Association, when it has other big jobs to do.

Meanwhile, ministers will do well to be on their guard against unauthorized charities. Some organizations may be honest and have a good work to do, but the war department has perhaps already arranged to do this work through government agencies. In any case, our money will all be needed for the necessary tasks, and the church can serve a real function by giving its public a "white list" of approved organizations which can be trusted to spend their money wisely and honestly.

SURVIVAL OF THE FITTEST AMONG PREACHERS

IN the recent convention, held in this city, of the International Lyceum Association, a speaker asked that the law of the survival of the fittest be allowed to operate freely among lecturers, eliminating the poorest and bringing the best to the appreciation and power which they deserve. He charged that under present conditions there is a survival of the mediocre, the bureaus hiring those who can barely "get by" in order that they make as much money out of them as possible.

It would be interesting to inquire whether among the ministers of the church there is a survival of the fittest or a survival of the mediocre. There is, of course, a sort of economic advantage for the mediocre man in that he is willing to work for a smaller salary; but there is a far greater advantage: he is much more plastic in the hands of designing people who might wish to mould his opinions to suit their own.

Even the ministry leaks at the bottom, and men who started out to preach may wind up in hand labor. But there is also a leakage at the top and we have only to call the roll of capable Disciple ministers who have gone to other communions and to other callings to see how bad this leakage is.

The artificial influences which have modified with ministers the operation of the principle of the survival of the fittest have been newspaper interference and official meddling in parish problems. We have had men leave us because they took altogether too seriously the rabid pronouncements of a certain kind of religious newspaper. We could tell the story of secretaries who black-listed men for independence of thought, and without trial or hearing these men were sent on their way with no further work in the ministry.

Our ministers should be allowed the opportunity to put their ideas to work in a parish. If they fail here, the decision of the people should be final. But if they succeed, their success should not be minimized or nullified by outside influences.

MENACE TO THE CHILD LABOR LAW

MISS JANE ADDAMS prophesied at the beginning of the present conflict that war conditions would be made an excuse by predatory interests for attacking the laws which have hitherto safeguarded women and children. The Child Labor Law passed by our Federal government has been declared unconstitutional in the federal court of Judge Boyd. The case will now be carried up to the Supreme Court of the United States. There it will be watched with the keenest interest by all friends of the home and a better social order. It may be that the fight will have to be waged all over again.

England relaxed some of her care of her child life at the beginning of the European war. She now sees that this was a mistake. The nation must survive not only for the next three years, but for the next three hundred. Competition after the war may settle more things than the present war of trenches and big guns. In the struggle for survival, children are the guarantee of the future.

The predatory interests have timed their attack on the Child Labor Law with fine precision. With the country resounding to the call for economy and increased efficiency in industry, with our men marching away to war leaving their positions open, it is easy to see that greedy interests should regard this as the nick of time in which to further their special plans.

The churches, through the Federal Council of the Churches of Christ in America, have long since declared strongly in behalf of the childhood of our country. We thought we were through with this task, but now we see clearly that we are not. From every pulpit there must sound forth a demand for new and more adequate legislation if the Supreme Court rules that the present bill has not been drawn in such a way as to stand the test.

THE NEW AND THE "NEWS"

IT is charged by one prominent man that the newspapers have a great desire to print the news, but no desire worth mentioning to print the new. The events which are called news are often arbitrarily chosen and the work of the newspaper office, like that of many another calling, tends to fall into grooves.

One metropolitan daily puts the divorce news on the front page of the second sheet, which many a selfish man hands his wife at the breakfast table. There is no news on the page. The names are different nearly every day, but the story is the same. Meanwhile, some new movement of human uplift makes its humble beginnings, and until it has enrolled the crowd and accumulated a bank account, no reporting instinct finds it.

The same thing has happened to the religious press in even larger measure. Disciple newspapers once regarded "news" as having to do exclusively with accessions to the churches. Only in recent years has a more human method of assessing news value come to prevail in the papers. We see now that new methods of work, fresh and timely utterances by ministers, distinguished services by laymen are news and are often new as well.

Perhaps the biblical writer who said there is nothing new under the sun could defend his statement even in our day of scientific marvels. There is nothing which is entirely out of relation to the past. One new idea is formed by a combination of the features of several old ones. One new idea is begotten by the chance combination of two ideas already well-known.

The ability to discern true news is almost prophetic in its quality. The truly great editor has caught the curve of development in his age. The steps involved in progress are not surprising to him. Each new telegram fits into the philosophy by which he explains his age. Only the man with a point of view will ever discover much real news, for one must first find the new.

REFORMERS OUT OF A JOB

THE other day the English Anti-Opium Society, which has lived for about a half century, disbanded. It was out of a job. When England forced opium on China, this society was formed. It has lived to see an evil come to its worst and then pass out of existence. The death of this society makes us look forward joyfully to the death of still other organizations.

For instance, what a glad day it will be when we hold the funeral of the Anti-Saloon League! Just now we need it more than ever, but when this society can earn its right to a restful old age and then having made its last will and testament can pass into history, we shall have a funeral service in which the Christian note of victory will be heartily sounded.

We once heard a whiskey-soaked partisan of evil remark that if prohibition did come, there would be at least the comfort that the "cranks" would be out of a job. This was a very short-sighted observation, however, for so long as the world shall stand, there will be work to do in fighting evil and in making the world ready for the highest and best human society. The struggles of the reformers did not end when slavery was abolished. They will not end when the saloon is no more. We may not now see what great task will next enlist the conscience of the church universal, but that task will soon enough appear. The reformers will have a job until the millennium—or whatever may correspond to that term—is fully come.

MILITARY WEDDINGS

MINISTERS are being confronted with many strange, new questions these days and among the questions is that asked by young soldiers going to war, Shall I marry before I go?

In some cases the young men have met girls since going into camp. The engagement has arisen out of a street flirtation. Fancy, rather than love, has guided the choice. Military weddings resulting in this way are apt to leave a harvest of sorrow behind. The young people are heedless of the responsibilities involved in making the beginnings of a home. In many cases children will be born with no support and the young mother will become helpless under her new burden.

There are other cases, however, in which the thoughtful minister would advise and commend marriage. Many young couples have gone through the period of their engagement and there is no longer any doubt as to the leadings of their hearts. They did not marry last spring, because of the absurd agitation about "slackers" going to the wedding altar. In many cases

the young people are prepared for all the responsibilities of marriage. It is better for them to marry now. Some of these men will never come back. A woman who has given her heart's love to a man would rather be a widow than a spinster.

No situation has ever shown us so clearly the individual and the social elements in marriage. The fiction writers have persisted in a campaign of presenting marriage as entirely an individual affair. The war reveals the social consequences of marriage and the clear right of the community to be taken into account.

The minister is called upon to furnish the witness of the community conscience. It is a heavy responsibility and will call for much tact and wisdom.

SUSPICION

WE have a play which shows us the evil of jealousy. Shakespeare's "Othello" has forever characterized that evil spirit which has wrecked so many homes. We need a great literary product which will forever warn men of the evil of suspicion.

Thomas Paine said a good many things that we can not agree with, but when he characterized suspicion, he spoke truly. He said, "Suspicion and persecution are weeds of the same dunghill, and flourish best together." In church circles, the narrow mind which has sown the seeds of suspicion broadcast has also been the first to apply the fagot of ecclesiastical displeasure.

The suspicious man encourages the heresy or dishonesty which he would fight against. Seneca said, "Many men provoke others to overreach them by excessive suspicion; their extraordinary distrust in some sort justifies the deceit."

Suspicion is always the death of fellowship, for there can be no friendship without trust. Our local churches are often harried and discouraged by the gloomy pessimist who goes around warning his brethren against some one. We grow weary at last of the false alarms which are sounded by the people who have no faith in their fellow men.

The man who believes that God made man in his own image and after His own likeness will not forever believe the worst of his fellow man. God has not utterly failed in His creative work in man any more than he has failed in his world. It is possible for us to recognize faults and frailties and error without adopting the bitter hypothesis that man has no goodness or truth in him. The fellowship of the church of Christ will be sweeter when we believe more fully in the efficacy of the work of grace in the human heart.

Through the Night

I heard a bird flood all the night
With strains of rapture and delight;
The leaves leaned low to listen, and
The sleepy trees could understand.

Many the birds—and folks by day,
Sing when the golden world is gay;
But, O my heart, the men of might,
Who bravely sing through sorrow's night!

—Robert Loveman

Things That Cannot Be Shaken

By Joseph Fort Newton

UNFORTUNATELY we do not know the name of the author of this Epistle, but his pages reveal a noble and refined spirit—one of the most winsome of all the writers who made record of the New Covenant. It was probably upon the very eve of the year seventy that he wrote, and that was a trying time for Hebrew Christians. The Roman armies were on the march, and the Temple at Jerusalem, sacred symbol of the Presence of God, was about to fall forever. Tomorrow it would lie in ruins. No wonder they were sorely troubled, as if the very walls of the world were being shaken down, filling them with dismay. Even the physical tension was terrible, to say nothing of the mental anguish, and it had begun to tell not only upon their nerves but upon their faith.

"HOLD FAST"

Hence this noble and wise letter, the object of which was to restore their failing faith, and to interpret to them the calamity which, to their hearts, was almost the ultimate disaster. Hence the ringing words, repeated again and again, "Hold fast!" as if he were calling out to men in a storm or clinging to a raft in heavy waters. It was a time for faith, not for terror. What he does is to point out the Law of Tempest, which is as much a part of the Divine method as the Law of Growth, and as useful.

As it was amidst earthquake and fire, blasting the peaks of Sinai, that the faith of their fathers was revealed, so the same God is now speaking in conflagration and overturnings. Alas, it was easier for the Hebrews of old, as it is for many of us today, to believe in the great I WAS than in the great I AM. For them the final earthquake had come and nothing seemed left of what was once so fair and holy and full of beauty.

GOD IS AT WORK

Nor did the writer stop with mere exhortation. He gave four reasons for his statement which are as valid, and as much needed, today as they were in those troubled days of old. First, God is in it all, behind it, above it, working out His awful will. If the old order is breaking up, passing away in catastrophe, and leaving only a wreck behind, it is God who is doing it. Behind the visible and obvious causes of the upheaval, the writer saw God. Secondly, it is no haphazard destruction, but a shaking down of old outworn encumbrances, and a making ready for a new and

"Yet once more, signifieth the removing of those things that are shaken as of things that have been made, that those things which cannot be shaken may remain."—Heb. 12:27.

better building. What was it that was falling down? Not the stable works of God, not the necessary things of life and faith, but the things that had been manufactured—frail constructions erected by man, not the enduring Temple of God.

If the old faith was passing, it was only its form that was fading, not its substance. Was it not the more firmly established, if the fallen scaffolding disclosed the eternal foundation on which it rested? Creeds pass, but only that the ancient, high, heroic faith of humanity may reveal its grace and power!

KINGDOM OF GOD BEING REVEALED

But that is not all. The writer tells us, as a third reason, that this shaking is not meant simply to remove what is no longer useful, but to reveal the eternal things that cannot be shaken. There are some things that cannot be shaken. No catastrophe, no tragedy, no terror can touch them. Every shaking only fixes them the more firmly, as the storm compels the tree to take deeper root, reaching down until it grapples the rock. And finally, if we have eyes to see, the shaking means that we receive "a kingdom that cannot be moved," in which alone we may find rest of soul amid the uncertainties that prevail. It is the Kingdom of God, and it consists not in outward rite and symbol, not in eating and drinking, but in love, liberty, righteousness, and truth.

Once we are citizens of that kingdom, we need not fear if the "things that have been made" perish and pass away. Read in such a setting, the words of Jesus "Seek first the Kingdom of God," have a new emphasis and eloquence. Across the ages they call us who live in strange and troubled times, not to give way to panic in the midst of upheaval, but to lay hold of the things that abide.

A LESSON FROM THE PURITANS

Such a letter is needed today, and its interpretation of the law of tempest applies to the catastrophe which be-shadows us. No one will deny that we live in a time when the old order is profoundly upset, and confusion reigns. Not only have ideals been

shattered, but what Burke called "the great primeval contract of society" has been violated, sending a shudder through the world. At such a time, when so much is shaken and swept away, it is only the part of wisdom to take thought of such realities as remain unshaken—unseen, it may be, and yet, in the welter of chaos, still keeping their appointed orbits.

The shock and challenge of it recalls a historic day in the early history of New England, when the Provincial Assembly was in session, discussing a vital issue of state. Suddenly, at midday, owing to an eclipse, darkness began to fall, until one man could hardly see another across the room. Even the hearts of those stout old Puritans stood still with fear and amazement. At last one cried out in alarm: "It is the Day of Judgment: the end has come!" Then one of the elders stood up in his place and said: "Whether it be the Judgment Day or no, I know not, but this I know: it is God's will that we save our country, and we shall be judged accordingly. I move that the candles be lit and that we go on with our business."

"UNDER A DARK SHADOW"

Surely this lesson is for us, groping as we are under a dark shadow which fell suddenly over the bright city of man. Like the brave old Puritans, who were not to be terrified even by the Judgment Day, it is for us today to light the candles of faith and hope, of reason and goodwill, and go on with our business. What though many conventions, encumbrances and elaborations have been shaken down never to rise again; let them lie. Their falling only discloses those better things which not even the war with its efficiencies, atrocities, and exhaustions can destroy. Again we are thrown back upon things fundamental, the Divine things, the deeply human things, and upon these we must rest, upon these we must build.

The "things that cannot be shaken"—how men are looking for them, groping after them, if haply they may find them amid the ruins whereof those shattered cathedrals are the mournful symbols set against the sky. What are some of the things that remain unshaken, steadfast, unmoved even by earthquake and holocaust, upon which we may lay the foundations of a new order?

THE ABIDING

First of all, whatever befall, God remains our refuge and our redemption, yea, "though the earth be removed, and though the mountains be

carried into the midst of the sea." As for man, he is of the present only, and a brief tomorrow; but God abides. Not the God of our clumsy creeds, not the God of our hair-splitting subtleties, but the real God of things as they are, whose designs are vaster than we can dream and whose love is deeper than we can fathom.

He it is who is shaking down our little systems, as of old He shook down the empires of Egypt, Assyria, Rome, and the rest. Will our modern empires pass in like manner? Yes, unless they rest upon the sure foundations of righteousness and justice. The American Republic would have vanished had it not been cleansed of the sin of slavery. The trouble is that we have been trying to build a humane society upon an inhuman basis. It cannot be done. God will shake it down, and He will go on shaking down nations and churches until men learn to build not upon the sand, but upon the rock. Those who leave the "imponderables" out of account come sooner or later to know the law of rise and fall, and how austere is the will of God.

CHRIST IS WITH US HERE

Who is behind these vast movements, and underneath these overturnings? It is the God who was in Christ, "the same yesterday, today, and for ever." Deny it who may or will, the Eternal Christ is still with us here, a living Presence even in these days when Mars seems supreme. At once our Captain and Comrade, He is fighting us while fighting with us—the keen edge of His sword felt in our innermost hearts—the enemy of all that is evil within us and the ally of all that is good.

And around Him, as He predicted, is gathered a strange, sad, weary, broken-hearted company of those whom life has defeated; those who have learned the failure of success, those who have culture without faith and knowledge without hope—the sick of soul, the palsied of will, the demon-haunted—seeking, as of old, that healing touch, that forgiving whisper, that revealing word, that hand stretched out in the darkness, which make them know that they may still hope, for the impossible is true! Thus evermore, in myriad ways, the promise is fulfilled: "Lo! I am with you always, even unto the end of the world."

MIRACLES OF COURAGE TODAY

Let us also count among the things unshaken the splendor of human courage, and the discovery of hitherto unguessed resources of the soul, revealed by the war. Today men and women do and bear and suffer daily what they once held to be impossible, and that, too, with a kind of exultation of spirit. On the earth, in the air,

on the sea, on the cots and in the corridors of a hundred hospitals, in humble homes, everywhere one sees an incredible courage, a willing sacrifice unto the uttermost, such as has never been surpassed in human annals. It is neither French nor German, British nor American, but simply and divinely human.

It shows that, no matter how much there may be to divide and embitter, in the great qualities our race is akin, and upon that kinship of humanity we must build in days to be. Even the armies now swaying to and fro in

the old; the dawning of a day when darkness shall give way to light, wrong to rectitude, and hate to good will. Even before any frontier had been crossed, almost before the first shot had been fired, the finest minds of all lands began to lay plans looking to a day when such a tragedy cannot be. It is indeed wonderful—this hope, this conviction, this dream of humanity still unshaken, a pillar of cloud by day, a pillar of fire by night. These are some of the things that remain amid the upheavals and overturnings of our time, and of all times, and they

The Night of Sorrow

By Thomas Curtis Clark

THE stars have vanished from the midnight sky;
A death-like hush enfolds the earth and sea;
And on the wind tonight I hear the cry
That echoed once from cruel Calvary.

In countless towns they crucify the Lord,
The Prince of Life devote to death and shame;
They scorn His rod of love and raise the sword,
And scourge the Christian lands with "Christian" flame.

The swollen waves are red with human blood;
The sod is reeking with the nations' tears;
The world is steeped in sorrow, for a flood
Of wrath and woe has fallen on our years.

Thou Christ of God, we kneel before Thy cross;
Our path is dark—Thou art the only Way.
Oh, grant us strength to bear this grief and loss
And lead us forth again into the day.

The world that turned from Thee must seek again
Thy love, Thy mercy, and Thy wondrous peace;
The hosts that tread the wilderness of pain
Must hail Thee Shepherd ere their woes shall cease.

O great Physician, Thou alone canst heal;
O mighty Saviour, only Thou canst save;
Forgive our sin, turn not from our appeal:
Reach forth Thy hand and lift us from the grave.

the grip of death have more in common than to divide, and the things that are common are deepest and divinest. Such courage, such sacrifice, such comradeship as now displayed, if turned to the service of peace, will send us forth "star-led to build the world again."

GOD REIGNS!

Nor must we forget the undefeatable hope of humanity. At a time when all the facts seem to favor despair, and pessimism is most easily justified, there rises up an unconquerable hope of a better world to replace

are tokens of a kingdom that cannot be moved.

God reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And the age of peace
And of kindness
Shall banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust of things
Are doomed to die.

"Somewhere in France"

A Letter From Kirby Page

NOTE: Readers of *The Christian Century* will be interested in this letter of vivid description of conditions at the front in France. Mr. Page is a Drake University man. He was called several months ago to accompany Sherwood Eddy through the war countries in Christian Association work. The letter was first printed in *The Christian News*, of Des Moines.

WE have just been crossing the battlefields of the Marne, on our way up to the camps where the American troops are stationed, just behind the lines. We have covered more than a hundred miles of territory that was formerly behind the German lines, and passed within fifteen miles of the famous cathedral of shell-fire fame, and within thirty miles of one of the best known forts in France, where the Germans lost a half million men in unsuccessful assaults. We have gone through towns and villages that were bombarded earlier in the war, and at one time we were within twelve miles of the present German lines, easily within range of their monster guns.

AMONG THE "SAMMIES"

Upon alighting at our destination, we were readily distinguished by the Y. M. C. A. secretaries, who were awaiting our arrival, by our American army uniforms, with the bronze initials, U. S.—Y. M. C. A., upon the collars. Here in this little French village a thousand "Sammies" are stationed, and the whole place is alive with the khaki uniform. Every available shed, stable or barn loft is filled with these wide-awake, generous, warm-hearted, bronzed boys of Mexican border fame.

One could not but be impressed with the moral dangers confronting these men in this far away land. In the first place, the very nature of the life they are living and the work they are doing is not conducive to the highest morality. Several hours each day are spent in bayonet and target practice, the handling of grenades and the throwing of bombs, experimenting with poison gas and liquid fire—all of which have one object, namely, proficiency in the art of destruction of the enemy. In addition to this, there is always a certain amount of drudgery and unpleasant work that must be done about the camp. Stables must be cleaned, streets swept, garbage cans removed, and various sanitary measures taken. By the end of the strenuous day every man is dog-tired, and anxious for any kind of diversion or amusement.

POOR CHANCES FOR RECREATION

What are the available means of recreation? The French village offers three choices: The wine and liquor

house, the gambling resort, and the house of immorality. The soldier can take his choice of these. There are no moving pictures, no theatres, no social gathering places of refinement. The problem is intensified by the fact that the enlisted man in the American army draws from \$30 to \$90 a month, while the private in the French army gets 6 cents a day, or \$1.80 a month, in addition to the small allowance that goes to his family.

Does it take a vivid imagination to enable one to understand what will happen to these men during the long winter that is before them? Tired out with the routine and drudgery of the day, far away from all the steadying influences of home, with profanity, obscenity, drinking and immorality taken for granted, with plenty of money in their pockets, and with the subtle tempter or temptress ever present, is it any wonder that our boys are going down before the flood of temptation like chaff before the storm?

In the green pasture just outside the village is the large tent and athletic field of the Y. M. C. A., with its red triangle, symbolizing the three-fold work it is attempting to do among these soldiers. This is the only place in the village where the men can gather under refining influences and in a wholesome atmosphere.

HOW THE MEN SPEND THEIR TIME

The association is seeking to minister to the whole man—body, mind and spirit, and one of the strongest of the city association secretaries of America is in charge. A pine board hut is erected near the tent and will be ready for occupancy within a few days. In the tent, toward evening, scores of men can be seen writing letters upon the paper provided by the association, others are reading the home papers or the books from the circulating library; groups of men are gathered about the folding billiard tables, while others are buying chocolate, cakes, etc., at the counter, and the ever-present phonograph is doing its bit.

Outside a baseball game is in progress, and from the vociferous rooters along the third base line comes the familiar cry, "Atta Boy," which we have not heard for a good many days. Still others are kicking a Spalding football around the lot. Just outside the tent is an improvised boxing ring

and a little black-haired chap is pounding the stuffin' out of his larger opponent, much to the amusement of the hundred spectators. Other small groups are lying around on the grass, taking life easy, after the toil of the day.

SHERWOOD EDDY AT WORK

At 6:30 the regimental band appears on the scene for an hour's concert outside the tent. Following this, an officer gets upon a table and announces that Dr. Eddy will speak upon his experiences among the soldiers of the various armies. For fifteen minutes he tells about some of his many interesting experiences and gets the attention of the men. Then he talks for thirty minutes upon the moral problems of camp life and pleads for clean living, making a profound impression upon those present. After the meeting I had a most unusual talk with a chap from Des Moines. When he came to the meeting he was slightly under the influence of drink, but at the close he came up and asked me for a New Testament, saying that he was a Roman Catholic, but that he would like to have a Testament. This gave me an opportunity to talk with him, and we went off by ourselves and sat down on the grass.

I found out that he had two brothers who had graduated from Drake and that we knew a lot of people in common. For thirty minutes we talked earnestly upon the things that really count, and found that we agreed upon more of the fundamental points than we realized. He said that he believed that Jesus Christ is the Son of God and his personal Saviour, that he realized the sinfulness of his own life and his need of divine help in the midst of the temptations of that village, that he wanted to give up his sins and that he would ask God to help him. There upon that grass he uttered what he told me was the first audible prayer of the thirty-four years of his life, as the tears streamed down his cheeks. I shall not soon forget that prayer.

A HEART-BREAKING THOUGHT

How it does make one's heart ache to think, on the one hand, of the terrific moral temptations that are pouring in upon our men; and, on the other, of all that they shall undergo during these next months in the way of physical suffering, agony and death,

in the muddy trenches and water-soaked dugouts, in the face of poison gas, liquid fire, bayonet steel, machine gun bullets and bits of shrapnel.

Just before I left London the other day, while riding upon a bus, a chap in the Australian uniform sidled up to me and said: "Say, partner, could you tell me where a fellow could get a little something to drink?" Upon my suggesting that he had better leave it alone, that it would surely get the better of him, he replied: "There you go, the same old story that my dad has been telling me all my life." And as he was in a talkative mood, he continued: "You see, my father is a Christian. He has made his pile and lives a secluded life. It's all right for him to be a Christian. But, say, you ought to see the things that I see every day. Do you know what they are teaching us down at the camp where I am stationed? The best way to put a bayonet through a German! The Bible says to love your enemies,

and my father can do that where he is, but down in the camp or out at the front it can't be done." The parson may be able to explain how you can love your enemy and at the same time run him through, but somehow this simple minded Australian soldier was not able to understand it. One cannot but wonder how many others there are with a like difficulty.

SOME PATHETIC SIGHTS

The other night I happened to be in a railway station when an ambulance train pulled in. The long platform was entirely covered with rows of stretchers, and scores of Red Cross doctors, nurses and stretcher bearers were on hand. In the station a glee club of Welsh soldiers were singing for the wounded as they passed by, between the long rows of women and young girls, who were tossing flowers on the cots of the sufferers. It was a pathetic sight to see these brave fellows raise them-

selves up and with a smile wave their appreciation to the crowds.

While we were at the station three separate drafts of men, with cheer and song, marched by to board the train bound for the front. No one knows how many of them will lie beneath the sod of the battlefield, or come back on stretchers, with legs or arms gone, with eyesight destroyed or lungs shattered by the poison gas. What a price we are paying in our efforts to achieve human freedom!

PLANS FOR THE FUTURE

Mr. Eddy has started on another long tour through the British camps, and I am to spend the next seven weeks in work with the American troops in the various camps. It is a wonderful privilege indeed. At the end of September we start for China, by way of the North Sea, Norway, Russia and the Trans-Siberian railway, where Mr. Eddy begins his long campaign on October 27th.

Mothers in War Time

By Harry Lauder

The only son of Harry Lauder, the Scotch comedian, was slain recently while fighting with the British in France. A touching tribute the actor paid his dead son was printed a few weeks ago. Following this tribute, Lauder wrote for the London papers, from which the following article is taken, his conception of what the heart of a soldier's mother endure:

"**N**OBODY but a mother can understand what she gives up when she gives up her son. There's a tie between father and son which can never be broken, and the loss of my son leaves me with a sinking, broken, lonely feeling 'round the heart. For we were pals, my boy and I. But the mother's loss! From birth up the child is so near to her—from the time somebody tells her, "It's a boy!" to the time when she tells her husband with glad and fearful wonder, "He's a man now."

At first he's just a wee bundle in her arms. And how she has to care for him! Such a ceaseless watch and guard to keep away the thousand little ills that baby flesh is heir to. The wee babe is still part of her, and his faintest cry goes through her heart.

A MOTHER'S CARE

Oh! be sure that the mother of a dead soldier sees her son as he was in those old days. Be sure that in the lonely night watches in fancy she still holds him against her breast, rocking him gently to sleep and croon-

ing over him the old world songs her mother sang to her. He was a great, strapping fellow when he went to the war—six feet, maybe with broad shoulders. But to his mother he is always first and foremost that wee bundle in her arms.

Care for him! How a mother has to care! All the childish mishaps and the childish naughtiness fall upon her. 'Tis she must send him out to school with shining morning face and welcome him back to dinner black from head to foot from a roll in the mud with some companion. Oh! he'll vex her often enough (what lad worth his salt doesn't); but even her severest reproofs are but caresses. Care for him? Does she not still care for him night and day? Has she not planned and prepared for him since his birth? Is she not always dreaming of what her boy will become? Does not all that has been, and all that might have been flash before her eyes as she sits lonely before the fire and knows she will never see her boy again? Never again! Blot out those words. She knows she will see him again, not on

this earth, not with these poor eyes that have looked upon him so often and with such fond love.

Not here, dear, brave mothers, but somewhere else, where love is nevermore parted from true love, and mothers and fathers are nevermore parted from their sons.

THE MOTHER WAITS

This is her consolation, this is her strength. This gives her courage to face the world and her daily round of duties, though her heart seems empty and the purpose of life seems gone. Well, she will just bow her head and endure—and wait. Without that conviction the agony would be too much to be borne. God knows it is hard enough for a man to bear the loss. Yet the man goes out into the world; he takes up his work, and in the sights and sounds of every-day life he will not be constantly reminded of his loss. The mother stays at home—in the home where he once was. And every moment she is reminded of her boy. Every room is full of his presence.

Christ's Coming and Democracy

By Charles Stelzle

And thou shalt find me;
Cleave the wood,
And there am I."

ALTHOUGH not recorded in the Bible, this is a quotation attributed to Jesus. Various interpretations have been put upon it, but whatever else it may mean, it indicates that the presence of Jesus is with the man who toils. This thought dignifies labor as nothing else can. Men have sometimes made the distinction between "secular" work and "religious" work.

JESUS MADE NO DISTINCTIONS

Jesus never made such a distinction. To Him all work was sacred. Even

before He performed a miracle or had begun His career as a preacher, Jesus had this testimony from His Heavenly Father: "This is my beloved son, in Whom I am well pleased." Jesus had pleased God as a carpenter. His daily tasks were sacred tasks. The swinging of a hammer or the pushing of a saw in the doing of a job for a neighbor, was to Him as though it were done for God.

When it is remembered that Jesus was a carpenter at a time when the philosophers declared that a purchased slave was better than a hired one, and when, in accordance with this teaching of the philosophers, half the world lived behind prison bars, the

coming of Jesus into the home of a humble artisan and the living of His life for thirty years in the atmosphere of a workingman's home, becomes all the more significant.

He lifted labor out of the pit in which the so-called upper classes had placed it. He gave the workingman a place in human society which he had theretofore never enjoyed. The principles which he taught have since made the workingman the equal of every other man, no matter what his vocation in life may be. This is one of the chief benefits of the coming of Jesus into the world, and for this service the masses owe him a debt of gratitude.

Why We Are at War

By George Hodges

Dean of the Episcopal Theological School, Cambridge, Mass.

[From "Religion in a World at War," Macmillan, 1917.]

WAR is the most horrible fact in the history of man, and this war is the most horrible of wars.

It is to be said, however, that we went into it with great reluctance. We waited till it seemed to some that we were patient beyond the bounds of patience. We endured insult and injury; plots were laid against our peace; our people were ruthlessly wrecked and drowned without mercy in the deep sea; we were daily made aware of conditions of warfare, at first incredible, then proved, in the sea and in the air and on land, wherein all the savagery of primitive barbarism was revived and outdone, and all the ideals of humanity defied.

A BLOW AT NATION'S FOUNDATION

We perceived that this warfare, which spared neither woman nor child, and which destroyed everything—churches, libraries, mills, schools, peaceful villages, and even the land itself—was directed against those conditions of democracy and liberty on the basis of which this nation was founded.

It became plain to us that the fight of the world against Germany was our fight, and that we could not stay

out. We had hoped against hope that some appeal to reason might make the appeal to arms unnecessary. The situation is different from the foolish enthusiasm with which we hurried into the war with Spain. We had no such savage and wicked watchword as "Remember the Maine."

WE WAR AS CHRISTIANS

In the face of all provocation we have entered the war slowly, advisedly, gravely, without hatred, for the securing of those principles of liberty and humanity which we believe to be essential to the well-being of the world, as a Christian people.

The Devastator

You who proclaim yourself the Torch of God
To set the world ablaze with flames of war,
And scourge presumptuous nations, near and far,
Who dare to doubt the anointing of your rod:
You who have broken troth and plighted word;
Who slew the innocents that clogged your way,
And rushed to fire, and force, and bloody fray
To swell your glory, and to glut your sword:
Look on the devastation you have wrought,
The ravished homes, the dead, the broken hearts,
The want, the woe with which each hour is fraught:
This hell on earth which your ambition starts.
Dare you to scan what you have sacrificed,
And still say, "Brother," to the gentle Christ?

—DONALD A. FRASER in the *Living Church*.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Local Federation Meeting in Pittsburgh

The problem of local federation of Christian forces throughout the country is to receive attention at the hands of experts in a meeting at Pittsburgh the first four days of October. National federation has now been worked into form and the Pittsburgh meeting will endeavor to do the same for local federation work. Mr. Fred B. Smith is the chairman of the commission on inter-church relations and Rev. Roy B. Guild is giving much time to it. Nine themes will be considered, community evangelism, world evangelism, social service, religious education, comity, religious publicity, international goodwill, wartime inter-church work and city church federations.

Educational Statesman Resigns

For the past ten years Dr. Joseph Wilson Cochran has been the secretary of the Board of Education of the Presbyterian denomination. He resigned recently to become pastor of Woodward Avenue Presbyterian church, Detroit. Mr. Cochran found his board ten years ago chiefly concerned with assisting in the education of theological students. He inaugurated a policy of maintaining student pastors in the state universities. Many in his denomination were hostile to the state schools, but he has firmly established the new cooperation with most beneficial results both for the denomination and the university.

Carries Y. M. C. A. to Russia

Rev. John L. Findlay, of Trinity Congregational church, Cleveland, Ohio, sailed recently from San Francisco for Russia, where he is to be in charge of organizing the Y. M. C. A. work behind the lines. Accompanying him are ten secretaries. Mr. Findlay will care for all the church work except preaching.

Russian Church Congress in Session

Owing to bad communication, we are receiving little news yet of any great significance concerning the Russian Church Congress. This is the first time the Russian church has had such a meeting in two hundred years. As the bishops and archbishops consider the problems of the church in Moscow, great reforms are almost certain to

be inaugurated. It has been freely predicted that the church would become independent of the state for the first time since the days of Peter the Great. The church will own its own property, but will receive state aid in paying running expenses. The monasteries will receive better supervision. The clergy are to be given exemption from military service. The archbishop of Moscow has been elected Metropolitan, the highest position in the gift of his church.

Mission Lectures in the Loop

Mission lectures are being given in the "loop" in Chicago the last week in September, under the auspices of the Interdenominational Committee of the Central West for Missions. The books used are those recommended for this year's study and the leader will be Mrs. D. B. Wells, who is a speaker and worker of international reputation. These lectures have become an annual feature of the missionary program of Chicago.

Presbyterian Growth in Chicago

Chicago Presbyterians are rejoicing over a good growth in their churches the past year. The net increase has been 1,519, which is 4.3 per cent. of increase. The confessions of faith are twenty per cent. more numerous than a year ago. The only discouraging note in the report is a loss in Sunday school scholars. The decline in Sunday school interest is being reported in other quarters than among the Presbyterians. The Presbyterians of Chicago have 36,802 members. Their success in the city is due to a carefully worked out city mission program.

American Catholics Loyal

The Knights of Columbus were in session at the time the Pope's peace proposals appeared. They not only failed to endorse the proposals of the Pope, but stated their political position in a way to clear up much misunderstanding. They said, "We owe allegiance to the President as Chief Executive of the United States, and regard him as supreme in all that concerns our civil and political life, just as we owe allegiance to the Pope as head of our church, and regard him as supreme in all that concerns our religion."

Jesus Prophet, Not Founder

The Liberal Churchmen of the church of England have recently been in conference at Cambridge University and they have felt the need of a better definition of their position. Dr. Inge, dean of St. Paul's, seemed to be the chief spokesman of the movement. He declared that we should regard Jesus as his contemporaries regarded him, not as the founder of a new religion, but as the prophet of an old one. "Jesus made no provision for a Christian polity, but the church grew up out of historic conditions and grew up like other institutions," Dr. Inge declared. This statement challenges the whole conception of authority religion held by the Oxford Movement.

Methodists Develop Military Plan

The Methodists are living up to their name and are developing most methodical ways of meeting their war duties. They have not only arranged to strengthen local churches near camps and cantonments, but they have arranged for a coaching team which will hold conferences in every local church that works near these groups of military men. They have provided for the circulation of Methodist newspapers in the camps and will do their part in circulating the New Testament. They have prepared a list of Christian books considered good for soldiers. Preachers who will help occasionally at military camps have been listed. The Methodist boys will never feel that they have been forsaken.

Catholics Planning Their War Activities

The Knights of Columbus have raised there millions of dollars for work in the military camps similar to that being done by the Y. M. C. A. A secretary has already gone to France. The head of the movement is Mr. Francis Durbin of Lima, Ohio, who is calling for volunteer secretaries. He wants men who are "good mixers, broad minded, familiar with athletics, good public speakers, leaders of men, persons who have much initiative and executive ability, are total abstainers, and able to influence other men to become such. No mere good fellow will do." This list of qualifications describes a Y. M. C. A. secretary except that the Y. M. C. A. man would be required to be an earnest Christian.

Social Interpretations

By ALVA W. TAYLOR

The Workingman's Loaf

BREAD is said to be actually selling for less in England and France today than in the United States. This was always true in peace times. The four-pound English great loaf could be purchased for six pence or twelve cents, when we paid five cents per pound, and the writer has seen the cargo ships by the side of Cheshire and Lancashire mills with their holds filled in American ports; yet those mills and the near-by bakers made it into good bread (and there is none better made than the English loaf) for three-fifths what we paid by the side of the wheat fields where it was grown. New York is today paying eight cents a pound for bread and those of us who live out by the wheat fields are paying ten cents or just one-fourth more. The secret is, of course, in unregulated profits at the mill and bakery. The writer has a couple of miller acquaintances; one is in a small city of 13,000, the other in an inland town of 300; the first is reliably said to have made \$40,000 last year and the man in the inland village purchased a \$12,000 farm, which his neighbors say represented the year's profits. In an Oklahoma city a few weeks ago we were shown the two finest residences in the place, both builded recently; in reply to the query as to the business of their owners the reply was "one is a miller and the other a banker, but he also owns a mill." The average small baker does not as a rule get rich, but like all small tradesmen, he is no doubt making more on the dollar's output now than ever before. With flour at \$11 per barrel the miller can pay the average government price of \$2 in the small town for wheat and clear a margin of \$1.45 per barrel. Allowing him the 75c the government agreed to for present cost of manufacture, he then has a net profit of 70c per barrel; but the average price of manufacture before the war was only 40c per barrel, and the miller considered 25c per barrel a good profit and was able to do business on 10c per barrel. Thus profits are at least trebled and then there must be no buying of wheat at lower grade than it mills—a thing which customarily happens. Mr. Hoover will not be able to give us a five-cent loaf out of \$2 wheat, but he ought to give two for 15c instead of a little over one.

The Army That Springs To Arms Overnight

Mr. Bryan is much mocked because he said that if the country were threatened with attack an army of 1,000,000 men would spring to arms overnight. The country was not threatened with attack, yet 1,750,000 men have volunteered for the army and navy since war was declared. Of course, many were rejected upon physical examination, but the fact remains that there has been a magnificent outburst of patriotism and almost as many men volunteered their services in the first four months of war as did in like time in England after war began, and England was threatened with attack. Mr. Bryan may have been wrong in his judgment that these men could be trained and munitioned before the German navy could break past our naval and coast defences, but he was not wrong in his estimate of American patriotism; nor is the selective draft in a war-time emergency any argument for compulsory training in time of peace.

* * *

Why Wheat Only?

The farmers are asking why the price is fixed on wheat only. When Congress voted such powers and the price was fixed, all propositions to fix prices on other staple commodities with which the war must be won were voted down. Coal has since come under the same rule and sugar will soon be put there, we are assured, but oil and gasoline soar to twice what they were two years ago, and steel to three times, while powder and other actual war munitions cost the most extravagant sums. Steel wages have gone up 45 per cent, but steel profits have gone up 300 per cent and wages are much less in the total than profits. The Du Ponts made \$80,000,000 excess war profits last year directly out of the war and every excess dollar we pay them either comes out of our taxes or goes into a bond upon which we will pay interest for years to come. The government has reported that gasoline can be made for six cents per gallon, yet we pay twenty-five for it and the Rockefellers add further hundreds of millions to their capital and we are told the winning of the war may hinge on gasoline. From the German standpoint everything hinges upon shipping, and ship-making demands

steel, and steel goes up to treble the usual price with 300 per cent increase in profits, and Uncle Sam takes it out of the citizen's pocket or adds it to his bonded indebtedness—not, mind you, because it is necessary in order to get ships built, but because an unregulated monopoly price is imposed upon him when he builds ships to save civilization. We noted in a previous issue that England's life depends upon ships, and the shipping syndicate in Liverpool cleared 70 per cent profits last year. Here is the point: every man and class will make all he can and such an emergency as the present breaks down all control which the usual laws of trade and exchange exercise; thus, the government must do for steel and gasoline and powder just what it is doing for wheat and coal—it must step in to save the masses and the government itself from the overt profit-making coming through this breakdown of the ordinary laws of trade and exchange. Not the farmer alone, Uncle Samuel, but the other purveyors of the nation's necessities also.

* * *

The Bitterness of Industrial Warfare

The I. W. W.'s illustrate the extremity of industrial warfare that runs into anarchy and treason. Many social workers declare that the prosecution of the Mooney's in San Francisco illustrates the same bitter and lawless type of activity on the part of capital. Mrs. Mooney has been cleared of murder after a prosecution backed by unlimited money and frankly made the cause of a certain type of employers. Her husband is under sentence of death for the same crime, but will now get a new trial with prospects of revelations in regard to purchased and perjured testimony. The Colorado war of some months ago illustrated the same anarchy in courts as in the camps. Morrison, the labor leader, who was convicted though many miles from the scene of the murder, is again a free man with a clean bill. His conviction was railroaded by large amounts of money and a manipulation of the courts that was scathingly denounced later by the higher courts. Both the I. W. W. and this type of employer believe in the Prussian notion of intimidation by terrorism.

The Sunday School

Life's School of Experience

The Lesson in Today's Life*

By CHARLES H. SWIFT

THE psalms selected for the text of the lesson give a vivid picture of the reflective soul coming out of exile. The writer shares the idea that the captivity was the result of national sin. Jehovah's chastisement was upon them, but His promised redemption is at hand. The soul is stirred to the very depth with contrasting feelings, reflecting the habit of thinking acquired while in exile. Now despair and distress of soul are pictured; now the sensitive life cries out for mercy in the dark days of Jehovah's wrath; now the darkness brightens and a tinge of light seems to give hope of a dawning deliverance; now the soul pours out its song of praise for Jehovah's forgiveness as revealed in the restoration. The nation's experience has been a school and the days of exile, while among strange people and customs, were days of severe punishment for not having learned their lesson before. However, this dark portion of history had a lasting effect in contributing to the glory of the race.

The captivity seemed conducive to literary awakening. It seemed that the literary ability of the Babylonians impressed the sensitive mind of the Hebrew captives at the most responsive period. The Psalms of the exile, the Holiness Code and the historical compilations reflect a genuine literary excellence. The necessity of the times inspired the intellectually minded to set about compiling and editing the history of former days for the specific purpose of meeting the need of religious instruction. The people were now cut off from all temple worship. Yonder on the banks of the Chebar, they longed for the days when the city of Jerusalem was thronged with those who had come up to make holy day. Deprived of this privilege, their minds were turned to the sacred writings which they began to read more zealously and to collect as the sacred revelations of Jehovah.

Such literary activity gave rise to a special class of literati known later as the Scribes. The glory of the nation's past history created a new interest. The privation of temple worship cre-

ated new needs. Two schools sprang up under the pressure of the time. The Deuteronomistic school, which applied itself to collecting the documents revealing Israel's early history, considered the captivity as a just punishment for the nation's sin. Thus the collection of documents which they compiled contains this peculiar note.

The Priestly Code compiled by the sacerdotal school comprises the many customs built about the sanctuary worship. Perhaps it was this interest in the preservation of priestly practices which gave rise to the synagogues at this period, for we learn that the people gathered together in various places where reading and prayer particularly were observed.

* * *

The depressing days of captivity produced more than a literary interest in the great historical documents of the race. They were days of growing conviction in Jehovah as the one true and living God. It was true that the masses of the captives conformed to the heathen practices of the Babylonian people. They were so completely enslaved by the impure and licentious heathen worship as to become cynical toward their Jewish brethren. Their moral life was equally as bad for injustice, oppression and every form of moral perversion flourished. While such conditions were destructive to faith in the ultimate triumph of Jehovah, still the "Remnant" sought comfort and consolation in listening to the prophets who dared preach in the face of scorn and opposition the final return of the captives to Jerusalem. Monotheism triumphed over idolatry. The utter foolishness of worshiping lifeless gods was firmly impressed upon the minds and hearts of the deeply religious. They were sure of Jehovah's ability to deliver and were now anxious that he forgive them of their former sins

of idolatry which brought on this national curse.

With the stronger conception of Jehovah as the one true and living God came the deepening of the spiritual life which found expression in the preference for a spiritual worship. It was true that synagogues were established where formal prayers were made and where various rites such as circumcision, fasting and other rigid forms were practiced. It was also true that their souls longed for the restoration of the great worship at Jerusalem. Still the heart of the hopeful, inspired by the messages of Ezekiel, having seen the empty formal heathen worship, longed for a deeper spiritual relationship to God. The Psalms written at this time for the synagogue worship reveal this new tendency. The prophetic messages show the same tendency. The crushing and discouraging conditions of life and the utter folly of idolatry compelled the soul to cry out for God. Such disheartening experiences in these dark days of captivity were but the national sowing in tears preparatory to the great reaping of joy when they should be restored to their native land.

* * *

Life's experiences sometimes prove very bitter. Sore oppression and keen misery often tempt us to become skeptical. Captivity in sin utterly destroys the higher moral and spiritual tendencies of the masses who become totally depraved. The lessons taught from life's school of experience should be a warning to all who may read. One generation should profit by the experience of the preceding. The accumulated experience of the human family is the vast storehouse of knowledge from which we get our material to make further progress. Suffice it that Israel went into captivity for the entire race. It is ours to profit by her experience and appropriate the lesson so bitterly learned. Said Franklin: "Experience keeps a dear school, but fools will learn in no other way." Religious progress, like all other progress, is made only as we accept the lessons taught by the experiences of past generations. Racial religious experiences coupled with individual religious experiences form life's school from which the soul gets its best instruction and inspiration.

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*This article is based upon the International Uniform Lesson for October 7, "Psalms of Deliverance." Scripture, Psa. 85 and 126.

Disciples Table Talk

**Russell F. Thrapp Leaves
Los Angeles, Cal.**

After a pastorate of six years with First Church, Los Angeles, Cal., Russell F. Thrapp has accepted a call to First Church, Seattle, Wash., and will begin service there October 15. The Seattle leaders began correspondence with Mr. Thrapp early last March and sent a committee to him to urge him to accept this new work. The call is now accepted on condition that the Seattle congregation build a new church home to cost not less than \$75,000. Since Mr. Thrapp has led at the Los Angeles church, there have been 1,200 persons added to the congregation, all at regular services. Last year this church was the leader in the state in its offerings to missions and benevolences. Mr. Thrapp came to California from Jacksonville, Ill., where he served as pastor for eleven years, and where he erected one of the finest church buildings in the brotherhood.

**W. T. Moore Sees Good Results
From Great War**

Dr. W. T. Moore, aged 84 years, founder and editor of the Christian Commonwealth, London, for twenty-one years, and well-known wherever Disciples are in evidence, is everlastingly an optimist. From a very interesting series of prophecies concerning results of the war now being waged, we cull the following predictions as to "good results," which, according to Dr. Moore, will be three in number: (1) The unloosing of purse strings. In America the increase of wealth was becoming alarming. This war will help us to understand that money is not the whole of life. The fall of King Mammon will indicate a great triumph for good. (2) King Alcohol will be dethroned. These two kings have been ruling the world. Both will receive their quietus in the present struggle. (3) The reign of Christ and the unity of his Saints will soon follow. Liberty for the whole people will come with the downfall of Babylon the Great, and that will come with the downfall of the Latin Kingdoms which will rise with the end of the present war and end with the coming of the man on the White Horse in the Book of Revelation, and on whose thigh is written King of Kings and Lord of Lords, and he shall reign forever and ever.

**Burris A. Jenkins Interviewed
by London Weekly**

A feature interview with Burris A. Jenkins, now in the war countries, appears in the current issue of the Christian Commonwealth, London. Being asked by the special representative of the paper what influence the American churches have exerted during the war, he made this statement: "The churches, of course, have strongly insisted upon the moral aspect of the war, and have been a potent influence in educating the country. But perhaps their most characteristic work in the earlier stages of the struggle was the organization of relief for the suffering peoples of Europe. That work was much more extensive and far-reaching than you can have any conception of over here. It would not be an exaggeration to say that the administration of most of the relief work carried on in Belgium, Serbia,

France, Poland and Armenia has been done by Americans. The American churches initiated a nation-wide movement to raise funds for this relief work, appealing to the people through the churches and religious organizations to make personal sacrifices in gifts of money and materials for the purpose. The heart of the nation was touched by the terrible tales of suffering and destitution that came from Belgium, Serbia and Poland, and still more by the awful case of the Armenians and other victims of Turkish tyranny. This relief effort in itself makes a wonderful chapter in the history of American Christianity. It is without a parallel. Its effects are visible in the quickened spirituality of the churches. The war will deepen this and make religion a greater reality in the life of the nation."

**Ohio Disciples Promote
Two-Year Program**

Believing that "a war-ridden world is demanding an energized church," and recognizing the fact that "bleeding nations are calling for spiritual help to save them from the wounds of body and soul," and insisting that "bewildered humanity needs Christ crowned King that order may come out of chaos, Ohio's Disciples at the recent Bellefontaine convention determined upon a two-year campaign of achievement, and appointed a committee to prepare the plans. This committee consisted of C. B. Reynolds, Chas. R. Oakley, E. W. Thornton, W. F. Rothenburger and J. H. Goldner. I. J. Cahill, who leads in the state work, sends in the report of the committee. We quote from it: "The framers of the program recognize that stern demands are to be made on the church in the coming days. Therefore they stress the importance of adequate leadership as the first requisite of the church that shall minister to the

world's present need. The program calls for regular meetings of church officers and for instruction in their duties. It also suggests diligence in training the young for service by means of Christian Endeavor societies, Teacher Training classes and organized Bible classes. It urges on the churches that 250 of our young men and women be encouraged to attend our own colleges to prepare for the ministry and other forms of Christian service. The Two-Year Program calls to definite achievement, evangelistic, educational and financial. In detail these achievements are twenty per cent gross increase in membership by May, 1919; one hundred Bible schools attaining the full ten points and three hundred attaining five points of the Standard of Efficiency; three hundred and fifty schools giving \$8,000 for American Missions by 1919; the formation of tithers' leagues in one hundred churches; the Every Member Canvass introduced into two hundred and fifty churches; fifty new churches giving a worthy offering to Ohio missions; enlarged offerings so that we may open on a worthy scale a new mission among immigrants in Ohio. A call is sounded for a will written or annuity gift to Ohio Missions and other benevolences for every one hundred members. A feature of the financial recommendations is that the stipend of every minister be increased that the servants of God with minds free from the distress of financial pressure may serve with utmost effectiveness."

—W. D. Van Voorhis is beginning the ninth year of his ministry at Parkersburg, W. Va. W. S. Cook, of Pittsburgh, is assisting him this week in a series of rally meetings leading up to Decision Day. Mr. Van Voorhis will hold a like series for him the last week of October.

—Tolbert F. Weaver, of the Rosemont church, Dallas, Tex., has just dedicated the new building at Woodville, Tex., where G. N. Weaver is pastor. This is the best church edifice in the county, and will seat about 600 people. About \$1,600 was needed to take care of all indebtedness and when the appeal was



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made, \$2,084 was pledged. The Ladies' Aid did some heroic work in support of the financial campaign.

—L. E. Sellers, who is leading the temperance forces of the brotherhood, calls attention to the fact that World's Temperance Sunday is dated for November 4th. The American Temperance Board, of which Mr. Sellers is secretary, has issued a very attractive exercise for the churches entitled "Hail, Prohibition." The exercise is brief and easily prepared. Every minister should send to the board, at 821 Occidental Building, Indianapolis, asking for copies of the exercise.

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

—First Church, Pasadena, Cal., observed Bible day on September 16th. Pioneer's day on last Sunday, and will hold a grand reception and home-coming on the 28th, with Rally day on September 30th. F. G. Tyrrell leads at Pasadena.

—Forty-two Drake men have been accepted for training in the second officers' training camp at Fort Snelling, Ia. This is equal to the combined total accepted from all the other schools of Iowa except that of the State University and Ames College.

—W. H. Book, Jr., of Columbus, Ind., is preaching for the church at Austin, Scott county, Ind.

—E. C. Boynton has resigned the work at Hyde Park Church, Austin, Tex. He has no plans for the future to date.

—Harry D. Smith, formerly of Central Church, Dallas, Tex., but who resigned to accept a professorship in Phillips University, Enid, Okla., has begun his new work. Mr. Smith's old church at Hopkinsville, Ky., was unsuccessful in its effort to again secure his services as pastor at the Kentucky city.

—President A. McLean, of the Foreign Society, sends a note from John Sergis, one of the Disciples brethren in Persia, a graduate of Drake University and a dentist by profession. He has been trying to earn a living for himself and family by the practice of dentistry, but for two months he has been quite ill, a breakdown in health from hard work, worry and the pressure of the times. The Turks and Russians have plundered the Christians of Persia, and Mr. Sergis says if the war lasts another year they will all perish unless aid comes to them. Some friends of the missionary forces here in America have sent help, and President McLean writes that the financial help of others would be greatly appreciated. Checks may be sent through Mr. McLean.

—G. I. Hoover, state evangelist for Eastern Indiana, writes from Indianapolis that he has just closed a meeting of two weeks with the Buena Vista Church which resulted in twenty-two additions to that congregation, seventeen by confession of faith.

—Henry Hagemeyer, of Plainview, Tex., has accepted the work at Winnsboro.

—President R. H. Crossfield, of Transylvania, writes thus of the new state Bible School secretary of Kentucky: "Horace Kingsbury is a man of alert mind, accurate training, high social qualities, and the spirit of service. The Bible schools of the state will rally around him as their leader and carry forward

the work so well established by Robert M. Hopkins, and more recently developed by Walter E. Frazee." Mr. Kingsbury is now closing a year of service at Danville, Ky. He was born in Sydney, New South Wales, Australia, thirty-six years ago.

—It is reported that Willard Mohorter, assistant editor of the *Christian-Evangelist*, of St. Louis, has entered the employ of the Standard Publishing Company, Cincinnati.

—The North Dallas (Tex.) Church, A. L. Clinkinbeard, pastor, arranged for a Rally week September 17-21. On Monday night, John G. Slayter of East Dallas Church preached; Tuesday night, Graham Frank of Central Church; Wednesday, W. W. Phares of South Dallas; Thursday, L. B. Haskins of Oak Cliff, and Friday, M. M. Davis of Ross Avenue.

—Every Endeavor in Chicago and vicinity will be a better worker if he can attend the convention this fall of the Chicago Christian Endeavor Union. This is the opinion of the leaders of the movement which includes young people of nearly 800 societies. The "Liberty Convention" will be held in Moody Church, October 19th and 20th. There will be thirty conferences on particular methods of work with young people.

—A very valuable and attractive series of lectures is to be delivered at the College of Missions in Irvington, Ind., during the first five days of October, by H. Karl William Kumm. He is a fellow of the Royal Geographical Society of England, a doctor of philosophy of Freiburg University, and is honorary corresponding member of the Royal Scottish Geographical Society. The series of lectures is upon the subject, "Africa—Its Heroes and Heroines."

—D. Roy Mathews of North Shore Christian Church has been placed in charge of the courses of Old Testament Introduction, History of the Hebrews and Biblical Geography and Archaeology in Union Theological College, Chicago.

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is the way F. E. Davison, pastor at Spencer, Ind., describes Sunday, September 17th. The new basement was dedicated to the service of the Junior department of the Bible school and to social uses. C. W. Cauble of Indianapolis was present as dedicator, and secured nearly

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\$1,000, although only \$800 was needed. Mr. Davison is beginning his third year at Spencer. The congregation has voted to send him to the Kansas City convention.

—A. D. Veatch of Drake writes that "all preachers who have ever attended Drake University are reminded of the fact that a banquet will be held at the Kansas City convention similar to the one held at Des Moines last year. Notice of time and place will be given on placards at the convention hall."

SEWARD CHURCH DESTROYED

Our hearts have been saddened in the office of the American Society by the receipt of the following cable from Harry Munro, Seward, Alaska:

"Seward swept by unprecedented flood. Many houses destroyed. Our building carried several blocks. It is heavily damaged, possibly a total loss. Danger to the entire town continues. Wife nervous and wishes to spend the winter in California."

It will be remembered that the church building at Seward served both as church and parsonage. Whether the Munro family were in the home at the time of the catastrophe is not clear from the message. Certainly no serious harm could have befallen them or Mr. Munro would have mentioned it. Undoubtedly they have lost most if not all their personal effects.

Thus our brave representative farthest north fights a hard battle in our behalf. While Mrs. Munro and the two little girls may return for the winter to California, there is no thought of his abandoning his post.

We must come to his rescue and to the help of the work in Alaska. Until his letters can reach us, we cannot go further into particulars, but we are sure that responsive hearts will remember the Munro family and the other stricken Sewardites at the throne of grace. They will also prepare those substantial remembrances without which the reorganization of the work would be impossible.

ROBERT M. HOPKINS,
Bible School Secretary, A. C. M. S.

THE LAST DAY

In accordance with its custom for many years, the Board of Ministerial Relief will keep its books open, after the Missionary year ends, September 30th, long enough to count all remittances mailed on that day. Of course, it is better to remit at once.

To meet the necessities of this sacred service without the \$6,000 of the 20 per cent proposition, which ended last year, is a bigger task than was the winning of the \$6,000. Everybody must help to the utmost and help at once.

BOARD OF MINISTERIAL RELIEF,
W. R. Warren, Secretary,
106 E. Market St., Indianapolis, Ind.

PENSION PLAN FOR MINISTERS AT KANSAS CITY CONVENTION

Something akin to a sensation of some sort is due to be experienced by those attending at the time of the report of the Board of Ministerial Relief. For a long time it was the rule and not the exception for the minister who had been unable to save a competence to be turned out like an old horse, to die by the roadside, so to speak, or to be cared for by public charity. In 1895 at the Dallas convention of our people, and for the succeeding twenty-two years, a systematic effort has been made to keep those

who have given their lives to the ministry from such public charity. Progress was made from the beginning, and the receipts for this work, administered by the Board of Ministerial Relief have trebled in the past five years. Now I am coming to the sensation.

The Kansas City Convention is going to decide upon a pension plan for preachers who have grown old in the work. They say the plan is scientific and comprehensive. It will make such aid as has been extended in the past by the board unnecessary.

Briefly, the plan is this: At the age of 65 or 70 years, a preacher who has been in the service thirty years or more, an effort will be made to guarantee a pension of \$500 per annum during the remainder of life, and three-fifths of this amount to his widow. It also provides for proportionate amounts for earlier disability. The minister himself is to bear one-fifth of the cost of providing this pension, and the churches are to contribute an amount equal to six per cent of ministerial salaries to make up the other four-fifths, and continue the present Ministerial Relief System.

This will be about as clear to the lay mind as the explanation of an insurance solicitor, but Secretary Warren says it so plain a child can comprehend it, so there you are. Anyhow, the plan was presented at Des Moines, in 1916, and is to be given final consideration by the pension commission the day preceding the convention at Kansas City.

The preachers ought to be interested in this plan, and the churches doubtless will be much concerned about it. Just how it will figure out in dollars and cents remains to be demonstrated.

E. E. ELLIOTT.

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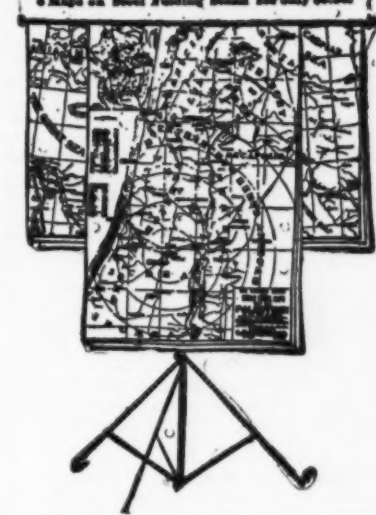
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THE FOREIGN SOCIETY AND WAR CONDITIONS

The influence of the war has reached the remotest bounds of the missionary work carried on by the Foreign Society. Supplies for the hospitals in China, Tibet, India, Africa and the Philippines have increased in price from 100 to 3,000 per cent. Transport cost for missionaries and their supplies has gone up at least 40 per cent since the war began. Living expenses for the missionaries and native evangelists have increased in every land and have added to the burden of our

workers. Insurance on supplies that cross the seas is exceedingly high. The rate of exchange on money in lands like China, India and Tibet has become an increasing problem.

These additional burdens will cause the Foreign Society a new expenditure of at least \$25,000 for the current missionary year. In spite of the burdens in increased financial obligations, the work must not be halted one single step. Doors are wide open, emergencies are upon us, the non-Christian peoples are expectant and the obligations are greater in war times than when the world is at peace.

Our missionaries are not planning to take any backward step but are laying out programs for immense advance. Expenditures for Red Cross and army relief must be generous to a fault but at the same time there must be absolutely no neglect of the great work of world-wide missions. These are days in which Christian people must have Christ directed poise in their support of the work. Any loyal American with human love in his soul can see the necessity of humanitarian giving incident to the war. It takes a real Christian to have the discrimination necessary to hold up the highest missionary ideals in times like these. We must be true to the letter to our boys at the front. To be less true to our Lord's world-wide program in this hour of stupendous missionary opportunities would be disloyal. Throughout our brotherhood let us be in devout prayer for divine leadership as we face the task of the missionaries at the front.

S. J. COREY.

The Challenge of the War to Foreign Missions

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counseling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeal to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the west, and in their religious conceptions. They have been fighting the white man's war shoulder to

of power in Eastern Asia, constituting a new and significant relation to the western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what eminent men in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between east and west. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

We, therefore, call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among all nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Counsel,

(Signed) JAMES L. BARTON,
Chairman.

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KANSAS CITY HOTEL ARRANGEMENTS

Our conventions are getting to be more and more "self-entertainment" affairs. Hotels are a chief consideration in choosing a convention city. Kansas City is wonderfully blessed with good hotels. Attendants at our Kansas City convention are assured of hotel accommodations suited to their tastes and pocketbooks. The headquarters of the various societies have been distributed among the hotels, as follows:

C. W. B. M. and the General Con-

vention officers will stay at the Muehlbach. This is Kansas City's best hotel. It is just around the corner from convention hall, and has 500 rooms, with usual cafes and dining arrangements. The Foreign Society and the Men and Millions Movement will stop at the Baltimore hotel, also adjacent to the hall. The American Society and the Board of Church Extension officers and friends will domicile at the Coates house, about four minutes away from the convention. The Board of Ministerial Relief and the National Benevolent Association will sleep at the Savoy hotel, also four min-

utes' walk from the hall. The Washington hotel will house the Christian Endeavor forces and the Association for the Promotion of Christian Unity. The Board of Education will have Hotel Kupper for the headquarters of its officers and friends. The Temperance Board will stop at Hotel Sherman, the only hotel in Kansas City without a bar in connection. All of these hotels are within walking distance of the hall. The prices vary according to accommodations furnished, and proximity to the convention. Some of the hotels demand high prices for their rooms. Others are very low in their charges. The committee having the matter of entertainment in charge found that no one or even two of the hotels could care for our convention officers, without difficulty, if at all. Therefore the distribution.

There are scores of hotels other than those listed as "Headquarters," just as favorably located, and fully as comfortable. The committee will have for distribution a leaflet giving a list of the hotels and their charges for rooms. It is suggested that instead of choosing your hotel, unless you are sufficiently well acquainted with Kansas City to be able to judge for yourself, that you simply ask the committee to place you in a hotel suited to your needs, and meeting your ideas as to price. If you desire to be in the same hotel with the officers of some society, indicate such wishes to the committee, and your wishes will be respected so far as available room at that particular hotel will permit. Failing to so place you, the committee will do the very best for your comfort otherwise. There are hundreds of respectable rooming houses within six blocks of the convention, at charges ranging from 50 cents to \$1.25 per day. The city is well supplied with restaurants, lunch rooms, and is somewhat famed for "cafeterias," where wholesome food is obtainable at moderate cost. Many homes will be opened as usual at our conventions, but most of them will be away from the downtown section. Send your reservations to M. D. Stevenson, Chairman, 408 Sharpe Building.

E. E. ELLIOTT,
In Charge of the Press.

A National Emergency Call

At the meeting of the Board of Trustees of the American Christian Missionary Society on September 11 a committee was authorized, to be known as the War Emergency Committee. This committee is to represent the Disciples of Christ in the prosecution of the work needful to be done by the churches, growing out of the present war situation. It will act in co-operation with other Christian forces wherever practicable, or independently where occasion requires. It is to solicit and to direct the expenditure of funds for such work; to use every available means for arousing our people to the critical needs of the hour and to serve them in meeting those needs.

The committee named consists of Messrs. E. M. Bowman of New York, Keith Vawter of Cedar Rapids, Iowa, Frederick D. Kershner of Cincinnati, A. W. Taylor of Columbia, Mo., Mrs. Anna R. Atwater of Indianapolis, and Frederick W. Burnham, ex-officio. Two of these—Brothers Bowman and Kershner—have been named by President North as members of the General War Commission of the Federal Council of Churches of Christ in America. Mr. Taylor is a member of the Social Service Commission of the Federal Council and Mr. Burnham is a member of its executive committee. Mr. Vawter is a member of an entertainment bureau for the cantonments under direction of the government.

This committee will hold its first meeting at Pittsburgh, Pa., in connection with the Inter-Church Congress to be held there October 1-4.

The board authorized a limited appropriation for the immediate use of this committee in getting its work under way.

Some of the activities of this committee will be:

1. To provide distinctively religious privileges for the soldier boys in the cantonments and training camps by reinforcing and supplementing the work of the adjacent churches, or by providing suitable temporary buildings, where the churches are inadequate, and by sending to them the ablest ministers available.

2. To provide volunteer chaplains in camps where no regular chaplains have been appointed and to equip these chaplains for their work.

3. To plan for the organization of the work in local churches for their own soldiers and sailors in service.

4. To gather and keep a card catalogue of all our men in the army and the navy, and to help churches and families to keep in touch with them.

5. To secure and forward to the boys who might otherwise be neglected the helpful ministries of the churches and Christian people so that none shall suffer neglect.

6. Perhaps to provide one or more ambulances for a hospital corps, in the name of the Disciples of Christ.

This is a most important step in connection with the present national crisis. Our people and our churches must assume a worthy share of the task now confronting the religious forces of the nation. Other religious bodies are working through their Home Mission Boards and in co-operation with the commissions of the Federal Council. The Methodists are raising a quarter of a million dollars to begin with. Our War Emergency Committee ought to be provided with at least one hundred thousand dollars. Our churches and our people are abundantly able to give this amount. A personal canvass should be made immediately in every congregation and the total amount subscribed telegraphed to the office of the American Christian Missionary Society. The committee will outline its plans immediately following the great Inter-Church Congress at Pittsburgh and must have the necessary funds to prosecute its work with vigor. This is urgent business and requires instant action. Let every minister, Sunday school superintendent, treasurer, Aid Society president, and every member of our churches take notice and act at once. Do not wait for somebody else. Secure a list of subscriptions from your neighbors and friends and turn it over to your pastor. Your sons are in the camps where we want to help them now. For literature and further advice address

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AT NORTH SHORE CHURCH, CHICAGO

The North Shore Christian Church, Wilson and Clifton avenues, Chicago, celebrated on Sept. 23 its first annual homecoming. An interesting program was carried through. The pastor, D. Roy Mathews, preached in the morning on the theme, "Forward." A fellowship meeting was held in the afternoon with addresses by visitors, and luncheon was served at 5:30. A Boy Scout exercise followed. In the evening a feature was a lecture on "Life in the Hawaiian Islands," by M. B. Terrill of Dallas, Tex. The pastor spoke on "The Significance of the Day."

The morning services resulted in seven additions to the church, making a total of fifty-five in the sixteen months of the pastorate of D. Roy Mathews at North Shore church.

Perhaps the most significant feature of the day was the fellowship service to which people came from all over Chicago, from Evanston and from Kenilworth. The note of fraternity sounded by the ministers who were able to be present was high and spiritual. There was not one discordant note.

Much of the success of the day is due to a "publicity committee," a group of nine men meeting weekly to take care

of the advertisement of the work. This church has now a building committee divided into sub-committees on location, finance, etc., and it is hoped to build at an early date.

SPECIAL NEWS FROM TEXAS CHRISTIAN UNIVERSITY

Wednesday, September 12th, the University Christian Church was organized in Brite College of the Bible at Texas Christian University with sixty charter members. Sunday, the 16th, eighty others united, one of them a young man. The Bible School was organized with 200 enrolled.

This new church for the present will

be housed in the Brite College of the Bible. With the hearty co-operation of all it is hoped that a suitable house of worship shall be erected within a year or two.

W. F. Jennings is the beloved pastor and H. L. Barber the efficient superintendent of the Bible School.

The seven Christian churches of Fort Worth united in a great mass meeting at the First Church at night, where Mr. Jennings delivered an appealing message as a fitting climax to a historical day for Texas Christian University.

S. W. HUTTON,
Southwestern Bible School Supt.
Fort Worth, Texas.

College of the Bible and of Transylvania College at Lexington showed that the past year was a successful one and the present outlook for a large attendance was good.

In his address on "Liberty and Education," E. L. Powell spoke in defense of the professors of the College of the Bible, whose Biblical teachings have been questioned by the Christian Standard. He stated that these men as all others had the liberty to teach as they saw the teaching of the Scripture, provided the liberty taken by the men was limited only by complete faith in Christ. He challenged the "Standard" to question the faith any of these men had in Christ. Unless we as a people were to be governed by a creed or an ecclesiastical body, there was no other position we as a people could take. At the close J. B. Briney of Peewee Valley asked the privilege of speaking and in a good spirit asked Dr. Powell to meet him on this question in open forum. The First Christian Church building in Louisville was suggested. The challenge was accepted. Upon Mr. Briney's request, Geo. P. Rutledge of Cincinnati made a few remarks, stating his idea of the fallacy of the position taken in the address. In a five-minute restatement of his position, E. L. Powell closed the evening's session which then had lasted three hours.

The convention singing was of a high order, it being under the direction of A. L. Boatright of Paris.

Resolutions of regret because of the necessity of Walter E. Frazee having to give up his work in Kentucky, and recommendations and appreciations of his good work in the past, were made a matter of record in the convention.

Kentucky's Convention at Campbellsville

With a congregation of less than 175 in a town of about 2,000 population, the Campbellsville church made a record for itself in its hospitable reception given the 350 delegates to the state convention of Kentucky Disciples, held in that town Sept. 17-20. W. G. Montgomery leads the church there. Clyde Darsie of Mt. Sterling church presided at the sessions. The convention sermon was given by E. W. Elliott of Glasgow, his theme being "The Permanence of Christ." The superintendents' conference was addressed by the new State Bible school superintendent, Horace Kingsbury.

At the sessions of the Woman's Missionary Society, Mrs. John Gay of Versailles presided. Reports of the last eleven months, under the leadership of Mrs. Louise L. Campbell of Lexington, show a balance of \$1,340.83 in the treasury of the state society, with a total of \$1,340.83 expended in the state. There are about 175 auxiliary societies in Kentucky, with nearly 6,000 members. These members contributed to the national society for missionary work almost \$40,000. Missouri and Indiana only gave larger amounts. The Junior societies of Kentucky are the leaders of all the states in amount of offerings. The national society was represented on the program by Mrs. Josephine Stearns of Indianapolis. The five-year campaign of the national society aims at the following goals: \$800,000 in the annual offering and 200,000 members in 3,000 societies. W. E. Gordon of Mahoba, India, gave an address on the caste system in India; he stated that there are over 2,300 castes in that country. The officers of the Kentucky Christian Woman's Board of Missions for the next year will be the same as last with addition of Mrs. C. A. Thomas, Lexington, as second vice-president and Mrs. W. C. Stanley, Louisville, assistant state corresponding secretary.

In the Tuesday night session the report was given that over \$4,000,000 had been raised in special fund by the Men and Millions Movement and the goal of \$6,300,000 would be reached by next summer. Over 6,000 young people have already pledged their lives to Christian service. Gifts of from \$50 to \$250 have already been refused, but pledges to the cause have gone beyond the \$500 amount to \$25,000 and to \$100,000 and up to \$1,000,000. Secretary R. H. Miller emphasized the fact that the business like method of the Men and Millions Movement was attracting the attention of church leaders of all communions and

was enabling the secretaries to get the ears and the help of the men of means.

In the Kentucky Christian Missionary session, President Robt. N. Simpson was in charge. Mr. Simpson is giving up a successful pastorate at Harrodsburg to take a pastorate in a needed field at Birmingham, Ala.

Kentucky this year, under the leadership of the secretary, H. W. Elliott, and the fifty-seven workers who gave the whole or a part of their time in state mission work, added to the mission churches 2,118 members. This society expended \$17,000 in mission work in the state during the year. Two special evangelists are located in the state, John H. Stambaugh in the extreme eastern and E. L. Miley in the western sections of the state.

The convention endorsed the request to have the next state legislature pass the bill for the submission of state-wide prohibition to the voters of Kentucky.

Richmond, Ky., was selected as the place of the next meeting, with Jos. H. Hagin, Covington, the next president. The veteran secretary was re-elected to lead the state in its mission work.

R. H. Miller spoke on the Ministerial Pension System and again on the Men and Millions Movement. G. W. Muckley stated the claims of the Church Extension Society.

On the last day of the convention, the Kentucky Christian Bible School Association held its sessions. D. M. Walker, Shelbyville, gave the sermon on "The Glory of Christ." The president, Clyde Darsie, in his message magnified the teaching function of the church. The new state superintendent, Horace Kingsbury, stated that he would not discount the old methods which have accomplished so much good in leading boys into the ministry, but he would nevertheless stress an educational policy.

J. S. Hilton, the secretary of the Orphans' Home, assisted by five little children, brought from the home, laid upon the hearts the duty of caring for the needy ones of the state of Kentucky. The necessity of training the persons who teach was included in the message on the New Standard Teacher Training Course given by A. F. Stahl, Maysville.

The joint banquet given by the Bible School Association and Transylvania College afforded another season of good fellowship. The convention closed with the evening session which had on its program such men as Prof. Geo. W. Brown and President R. H. Crossfield of the College of the Bible, and E. L. Powell of Louisville. The report of the

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